

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortæbes,
men have evigt Liv.

HYRDEN

"JEG ER DEN GODE HYRDE." — Joh. 10, 11.

De tror paa ham,
bliver dømt; den som
ikke har allerede dømt,
fordi han ikke har troet
paa Gud, baarne Søns

Haugen, Rev. A. K.
mars 2

16de aargang.

Winnipeg, Manitoba, Andet Nr. i November, 1940

Nr. 22

De som sender Et blikk paa stillingen i de misjonsland som er innviklet i krigen

Ved pastor J. B. Rian

"Hvorledes kan de forkynne uten at de blir utsendt?" spør Paulus i Romerbrevet der hvor han taler om misjonstorkynnelsen for hedningene. Vi kunne gjerne gjenta dette apostolens spørsmål overfor dagens situasjon. Hvordan skal det gaa med misjonsforkynnelsen nu da saa mange av de land som sender vidnet ut, er i vansker?

Den forrige verdenskrigen førte paa mange maater med sig store avbrekk i misjonsarbeidet fra de landene som var direkte blandet inn i heksedansen. Og i den nye krigen er det enda flere av de misjonerende land som er revet med. Hvilke følger dette vil ha for misjonen er det selvsagt uraad aa stille op noen virkelige sannsynlighetsberegninger over. Men visse almindelige linjer i utviklingen maa en kunne regne med.

Naar det gjelder den evangeliske misjon, er de fleste av dens moderland i den gamle verden trukket inn i den stormen som nu ryster vaar verdensdel. Ingen kan være blind for at dette fører med sig tilbakegang paa det økonomiske omraadet, og en maa ogsaa se det faktum i øinene at det vil inntre en stramning etter hvert. Finnlandskrigen førte, som kjent, med sig en slik nedgang i den finske misjonens inntekt at de adre nordiske landene maatte trede støttende til. Nu er baade Danmark og Norge kommet i en lignende situasjon, og for vaart lands vedkommende har vi maattet søke hjelp hos vaare stammefrender i Vesterheimen. Det Danske Missionselskap hadde nettopp da krigen brøt ut, flere misjonærer som skulde ut paa arbeidsmarken. Men man besluttet foreløbig aa holde dem tilbake, fordi man ikke var sikker paa om det vilde bli mulig aa skaffe tilstrekkelig underhold til dem i tiden fremover. Tre av den lutherske misjons sterkeste land er saaledes bragt i vansker, selv om vi haaper at deres innsats ikke skal lide altfor meget.

I en meget vanskelig stilling befinner ogsaa det vidt forgrente nederlandske misjonsarbeid sig. Nederland har baade luthersk og reformert misjonsarbeide paa flere steder, og særlig i sine egne kolonier. At hjemlandets evne til aa holde dette arbeide oppe nu har faatt er slemt støt, ligger klart i dagen. Belgia, som for over 90 procents vedkommende er katolsk, har ogsaa en protestantisk misjon i Kongo, og den er etter maaten ganske sterk. At den ogsaa vil hemmes, lærer begivenhetene og ødeleggelsene i Belgia oss aa skjønne.

Saa har vi de krigsførende stormakters misjonsarbeide. Baade Tyskland, England og Frankrike er misjonerende land. Særlig England har en verdensomspennende virksomhet, som rimeligvis kan være i det store koloniriket. Etter den siste verdensstatistikken hadde England alene 3,700,000 døbte paa sine marker, mens de europeiske fastlandsselskapene til sammen hadde 1,900,000. — Som lutherdommens hjemland har Tyskland en rekke store lutherske selskaper, som arbeider i forskjellige deler av den hedenske verden. — Berliner-misjonen og Leipzigermisjonen for aa nevne et par av de mest kjente. Selv Frankrike med sine brokete religiøse og kirkelige forhold har et sterkt evangelisk misjonsarbeide gjennom Pariserselskapet.

Vanskene for misjonen er aapenbare i disse landene hvor en eneste dags krigsutgifter langt overstiger hele den evangeliske verdensmisjons utgifter i et helt aar. Pariserselskapet har meldt om stor svikt i inntektene

sine. I England ser inntektene ut til aa ha sunket mndre, men de gaar nedover. Og for tyskernes vedkommende har en foruten vanskene med økonomien ogsaa hatt den vansken at misjonsmarkene for størstedelen laa i vestmaktenes kolonirike. Dette førte til internering av de tyske misjonærene i krigens første dager. Forholdene har senere utviklet sig forskjellig i de forskjellige omraadene. Etter de nyeste tyske meldinger, skal størstedelen av misjonærene i Øst-Afrika nu være hjemsendt til Tyskland, eller de har maattet reise paa grunn av forholdene. I Syd-Afrika er to misjonærer internert paa nytt, og i Palestina er alle de mannlige internert. I India er de tyske misjonærene nu fri paa noen faa undtagelser nær.

Uten aa ty til statistikk og tallopgave skjønner vi at de som sender, har store vansker aa kjempe med. Av de egentlige misjonslandene i vaar verdensdel staar Sverige og Sveits ennu utenfor krigen. Og paa den annen side av havet ligger de Forente Stater, den største bidragsderen i verden til misjonsarbeidet.

En kunde synes denne oversikten spaa meget mørkt for fremtiden. Naar de som sender, er i rød, blir det ogsaa faa som forkynner. Men likevel har vi ingen grunn til pessimisme. De nye kirkene paa misjonsmarkene har mer indre styrke nu enn under forrige krig, og de kan vokse selv om misjonsarbeidet blir svakere. Og Herren har fremdeles sine tjenere rundt omkring i de tusen hjem, uansett krig og landegrenser. Gjennem dem vil han sette sine krefter inn. Deres bønn og deres offer vil bære Rikets arbeide fremover tross alt, saa sant troskapen mot Gud ennu er til. Og løftene taler bare om seier naar det gjelder Guds rike. Naar vi derfor tar vaart tak slik som vi kan, har vi ingen grunn til aa tvile paa misjonsarbeidets fremtid.

Gud kroner like fullt sitt aar med fruktbarhet og grøde.

—Lutheraneren.

Hidtil Har Herren Hjulpet

Vi er saa glad over at Herren ga os frimodighet til at indby Moose Jaw Kreds til at holde sit møte her i Lake Alma ihøst, oktober 11—13.

Minderne om de tre herlige dage vil uten tvil bli os en kilde til varig glede. Iblant de mange venner og tilreisende som strømmet til hadde vi besøk helt ifra staterne. At man maaskje ikke har en saa fin og velindrettet kirke som man maatte ønske spiller liten rolle naar man faar se Jesus og Ham alene.

Da vor flinke sekretær uten tvil vil skaffe tilveie et mere utførligt referat over det som foregik paa disse tre dage skal jeg bare faa lov at si at som vanlig kom avskedstimen altfor snart. Vi glæder os dog i haapet om flere møter i fremtiden.

Til alle som paa en eller anden maate var med os ved møtet i Lake Alma vil jeg faa uttrykke vor dyptfølte takk. Guds ord skal utrette det som det var sendt til.

"Snart er vi hjemme og staar for tronen; Hvad gjør det da om solen har os brændt?"

Hermed hilsen til venner baade fjern og nær!

—Mrs. T. J. Langley, med familie.

Julegaver for Norke Sjømenn

Da der ikke er noen mulighet for hverken slegtninger eller venner aa sende de norke sjømenn noen julegaver iaar saa vil jeg faa lov til aa minne vaart folk om anledningen aa være med aa gi litt opmuntring og

hygge til disse mange norske menn som fuldstendig er utelukket ifra forbindelse med sine hjem i Norge i denne juletid. Det er helt annerledes enn det var sidste jul. La oss ikke glemme det.

I tilfelle noen skulle ønske aa sende noen julegaver til disse saa kan de sendes til en av følgende adresser hvor der er norske sjømannsmisjoner. Vaar kirke selv har to slike stasjoner, nemlig Seattle Seamen's Mission, Rev. J. T. Norby, bestyrer, 107 Columbia Street, Seattle, Washington; og San Francisco Seamen's Mission, Rev. A. H. Thorsen, bestyrer, 9 Mission St., San Francisco, Calif.

De følgende stasjoner har staat under Den Norske Sjømannsmisjon i Norge of deres adresser er som følgende:

Den Norske Sjømannsmisjon, pastor Leif T. Gulbrandsen, bestyrer, 33 First Place, Brooklyn, New York.

Den Norske Sjømannsmisjon, pastor Johannes Aardal, bestyrer, 22 South Third St., Philadelphia, Pa.

Den Norske Sjømannsmisjon, pastor Kaare Helle, bestyrer, 5 S. Broadway, Baltimore, Maryland.

Den Norske Sjømannsmisjon, pastor Johan Iversen, bestyrer, 1722 Prytania St., New Orleans, La.

For de som bor i Canada vil jeg anbefale at de sender sine gaver til Den Norske Sjømannsmisjon, pastor Berge Overland, bestyrer, 408 St. James St. W., Montreal, Canada.

Med hensyn til de norske gutter som er i trening i Canada kan jeg oplyse at igjennem det britiske bibelselskap blev der forleden søndag overrakt hver av dem et ny testamente paa norsk.

Jeg vil faa lov til aa uttale min hjertelige takk til alle de som har vist interesse og forstaaelse for vaare fedres land og folk i disse vanskelige tider.

—J. A. Aasgaard.

Legfolkets innsats

En engelsk biskop i Nigeria peker paa den store betydningen legmannsarbeidet har i kirkens tjeneste. "Jeg har nettop besøkt en kirke i urskogen hvor menigheten har gaatt fremover til stadighet nu i halvannet aar. Dette tilskriver jeg en eller to legmanns arbeide. Nær ved det stedet hvor jeg for øieblikket opholder mig, finnes det to menigheter. Den ene gjør raske fremskritt, den annen er lite livskraftig. Aarsaken til dette finner jeg i at den første har en meget energisk førende legmann, mens den andre savner legmenn som helhjertet bruker sine gaver i menighetens tjeneste."

"Guds Engle smaa de vaaker"

I Finnlandsbladet "Österbottens Post" for 13 sept. forteller J. Å.:

I en av vaare byer var under krigen noen smaagutter ute og lekte paa gaten. Plutselig kommer en del russiske bombefly farende rett over dem. Guttene kastet sig flate paa marken. En av dem traff til aa være helt alene paa sin side av gaten. Plutselig hører han kameratene rope at han erdelig maa se aa komme sig dit hvor de var. Ropet var saa alvorlig at han straks krøp paa alle fire over til dem.

Øieblikket efter springer en bombe, saa jord og sten øses aver guttene. Da de om litt tror det sikkert aa ryste støvet av sig, opdager de hullet efter bomben nettopp der hvor gutten før hadde ligget.

Han spør hvem som hadde ropt paa ham. Alle paastaar bestemt at ingen hadde ropt, — at de tvertimot hadde ligget stille som mus. Men gutten holder paa sitt, at noen ropte inntrengende paa ham.

Hvile

"Kom nu med mig avsides til et øde sted og hvil eder lidt!"

Mark. 6, 31.

Hvilen er nødvendig baade for legeme og sjel. Uten hvile sprenkes livet. Vi ser det hos dem som ikke under sig tilstrekkelig hvile. Og oftest hos dem som ikke kan skaffe sig tilstrekkelig hvile.

Ogsaa Herrens arbeidere trenger hvile.

Og det vet Herren. Se, hvor han sørget for sine disiplers hvile! Naar de blev trette av arbeidspresset og av de store folkemasser, tok han dem med sig til avsides steder, hvor baade sjel og krop fik hvile ut.

Jesus vet hvad det betyr at ha friske og uthvilte arbeidere. Derfor søker han til alle tider at skaffe sine arbeidere den hvile de saa saart trenger. Ogsaa i denne betydning gjelder hans ord: "Kom hit til mig alle I som arbeider og har det tungt, og jeg skal gi eder hvile." Matteus 11, 24. Men det er ofte en vanskelig sak for ham.

Der er saktens arbeidere ogsaa i Guds rike, som vil arbeide minst mulig og ha lange ferier. Men de flittige arbeidere, de blir trette. Derfor er der saa mange slidte og nervøse arbeidere i uds rike. Naar vi treffes, pleier vi at spørre hverandre, hvordan det staar til. Og da faar vi saa ofte dette svar: "Aa, jeg er saa tret!"

Herren vil gjerne skaffe sine arbeidere hvile. Og vi trenger hvile, for at vi kan gjøre et dugeligt arbeide, og for at vi ikke skal falde til byrde med vor trethet og nervøsitet.

Men skal det lykkes, da maa vi vist lære kunsten at hvile. Ti det er en kunst, i løpet av kort tid at skaffe sig mest mulig hvile baade for legemet og sjelen.

Nu er det en kjendt sak at legemet er sterkt avhengig av sjelen, baade i sin trethet og i sin hvile. Men derfor skulde det for en sand kristen være lettere end for nogen anden at skaffe sig den nødvendige hvile. Der staar jo skrevet: "Gleden i Herren skal være eders styrke." Og den styrke kommer ogsaa legemet til gode.

Den som er glad har en skjult kraftkilde. Han blir derfor ikke saa snart tret. Og blir han tret, saa hviler han fastere og bedre end den som ikke er glad.

Gleden er i det hele en hemmelighetsfuld side ved vort liv. Den er smørelsen i maskineriet. Mangler smørelsen, saa knirker det alle vegne, og maskinen er snart ødelagt. Det menneske som er lite glad, det arbeider tungt, forbruker megen kraft og har vanskelig for at hvile.

Den troende har en gledeskilde mere end alle andre: gleden over alle sine synders naadige forlatelse, hver dag. Og denne glede vil gi ham daglig hvile og styrke.

O. Hallesby.

I En Stille Stund

"Før Filip kaldte paa dig, medens du var under fikentræet, saa jeg dig." Joh. 1:49.

Endog den mest benaadede kristen ofte til at tro at han er glemt av Gud. Ikke mindst kommer fristelsen naar vi i enrum ønsker at komme Gud nær. Bønnen mangler varme og alvor, tænerne er spredte og sindet verdsligt. Du forsøker at bede. Du ønsker at Herren skal komme dig nær, men du synes at bede og vente forgjeves. Sjelen var likesaa kold, mørk, og træt naar du sluttet din bøn som da du begyndte.

Hvorfor er det saa? Fordi du tyler paa at Herren ser dig. Forsøk idag at gaa ind i dit lønhammer med den enfoldige og barnlige tro: "Ingen ser mig saa godt som Gud, og ingen er mig saa nær." Da ser du

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Rev. C. S. Lystig, Editor,
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hverken til himlen eller til din følelse for at finde ham; du tror hvad Herren har sagt, og din tro finder din Jesus.

Synder! Der du nu sitter ser din Frelser dig. Hans lyst og længsel er til dig, ti han er fuld av naade og sandhet. Takk da, Herre Jesus, saa faar ogsaa jeg vere din!

Din, O Jesus, din at vere
Er min lyst og al min ære,
Din i liv og din i død;
Derfor vil jeg gjennemstride,
I dit fotspor vil jeg skride,
Finde kampens time sød."

—N. F.

Thank you!

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Home Missions	\$10.00
Orphaned Luth. Missions	20.00
Hyrden	5.00
Sask. Luth. Bible Institute,	
Outlook	10.00
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Thank you!

Reis igjen husalteret!

En opvakt japaneserpike kom til Amerika for aa gaa paa skole. Hun blev snart gode venner med Ethel Clarkson. Hennes skolekamerater kaldte henne "Cherry Blossom." Ethel fikk lov av sin mor til aa ta Cherry med sig hjem i juleferien.

Da de stod ferdig til aa reise tilbake til skolen, spurte Mrs. Clarkson hvordan Cherry likte sig i Amerika. Fant hun ikke meget anderledes enn i Japan?

"Jeg synes allting er storartet her," sa piken. "Men der er en ting jeg savner. Ja, ogsaa her i Deres gode hjem. Jeg har jo vært med dere i kirken flere ganger, og jeg har sett at dere ber til deres Gud der. Men jeg har savnet tilbedelsen her i huset. I Japan har vi en "gudehylle" i hvert hus, og guderne er med oss der i vaare hjem. Ber ikke dere amerikanere til deres Gud i hjemmene?"

Mrs. Clarkson var taus og tankefull hele eftermiddagen. Det uskyldige spørsmål som den lille japanske gjest var kommet med, hadde trengt sig helt inn i hennes hjerte med en overveldende anklage. Tankene gikk tilbake over de travle aar og stanset ved de lykkelige dager da hun først hadde stiftet hjem. Dengang var der fast tid og sted for en andaktsstund i hennes hjem. Saa kom de utallige krav som følger med et stort hus og et travelt liv, og gudsdyrkelsen i hjemmet var blitt trengt tilside. Det hadde ikke vært hennes hensikt aa forkaste husandakten. Som hun satt der og tenkte tilbake, fyltes hennes hjerte av en sterk længsel. Og en fast beslutning lyste ut av hennes øine. Før dagen var omme hadde hun hatt en fortrolig samtale med hvert medlem av sin familie, og den samme aften var hennes husalter satt op igjen i hjemmet.

—"Lutheraneren"

"Har du ingen Ting at takke for?"

En fattig Kone havde længe i al Enfoldighed søgt Guds Rige og hans Retfærdighed, men paa samme Tid havt at kjæmpe med mange ydre og

indre Trængsler. Satan benyttede sig som sædvanlig af disse, og ved idelige Fristelser lykkedes det ham tilsidst at bringe hende ind i et mørkt Mishaab og Tungsind. Hun klagede og knurrede bestandig og syntes, at hun gjorde det "med fuld Ret;" thi Ingen havde det saa tungt og besværligt, og for Ingen havde Herren saaledes skjult sit Ansigt og tillukket sin Barmhjertighed som for hende. Kristelige Venner søgte at vise hende, hvorledes hun forsyndede sig ved saadan Klage, men forgjæves. Hendes nidkjære Sjælesorger gjorde ogsaa Alt, hvad der stod i hans Magt, men med lige liden Nytte. Forgjæves mindede han hende om alle de aandelige og legemlige Velgjerninger, hvormed Herren daglig overøste hende; hun horte ikke derpaa og gjentog blot, at Ingen havde det saa Ondt i Verden som hun, at hun slet intet havde at glæde sig over.

"Men sig mig, min kjære Kone," spurgte hendes Sjælesorger tilsidst, har ikke din Nabokone en meget slem og uordentlig Mand, som drikker sig fuld, naar han kommer hjem?" — "Jo," svarede hun kort. — "Nu, er din Mand saadan?" spurgte Presten. "Nei," svarede hun ligesaa kort. "Se her," sagde Presten glad, "her har vi da endelig fundet en Sag, hvorfor du aldrig nok kan takke Gud. Nu maa du love mig hver Morgen og Aften paa dine Knæ at takke og prise Herren for denne store Velgjerning. Tænk, hvor din Nabokone skulde anse sig lykkelig, om hun havde en saadan Mand som din."

Den stakkels Kone ansaa vistnok ikke i dette Øieblik denne Fordel for saa stor, men maatte dog give efter for Prestens indtrængende Bøn og lovede tilsidst at gaa ind paa hans Forslag. Derpaa tog han Afsked og gik, idet han endnu Engang gjentog: "Jeg har nu vist dig en Sag, som du frem for mange Andre har at takke for, og du maa holde dit Løfte, til vi træffes næste Gang."

Med Flid ventede han flere Dage, før han atter besøgte den bekymrede Kone; men da han kom, hvor glad og forundret blev han ikke over hendes forandrede Udseende og Opførsel. Med et Ansigt, som straalte af Glæde, raabte Kvinden allerede paa Afstand til ham: "O, hvor jeg har længtes efter Dem! Hvor jeg har længtes efter at faa takke Dem for det velsignede Raad, De gav mig! Et Par Dage takkede jeg Gud med min Mund, fordi han havde givet mig en god Mand, uden at mit Hjerte kjendte den mindste Taknemmelighed derfor. Men en Morgen faldt mig den Tanke ind under Bønnen, at jeg ogsaa burde takke Gud, fordi han havde givet mig friske og snille Børn."

Og medens jeg takkede for det, syntes jeg, at jeg burde takke ham, fordi han, uagtet vor Fattigdom, aldrig havde ladet os savne det daglige Brød. Og medens jeg takkede Herren for dette, følte jeg, at jeg ogsaa maatte takke ham, fordi jeg havde Klæder til alle disse Børn og et lunt Tag, hvorunder de kunde sove i Fred. Og se, kjære Hr. Pastor, medens jeg takkede for en Ting, faldt mig altid en Anden i Sindet. Fra de legemlige Velgjerninger hævede Tanken sig til de aandelige, og hvor meget havde jeg ikke her at takke for: at Gud havde givet mig sin Søn og antaget mig til sit Barn, at han havde forladt og daglig forlader mig alle Synder, og at han har givet mig sit Ord og sin Aand. Og nu ved jeg ikke, hvor jeg skal begynde eller slutte, eller hvorledes jeg skal takke ham nok. Ak, jeg føler mig saa lykkelig, at jeg hvert Øieblik vil udbryde: "Min Sjæl, lov Herren, og Alt, hvad i mig er, love hans hellige Navn! Min Sjæl, lov Herren og glem ikke alle hans Velgjerninger!"

—"Før Fattig og Rik"

"Jul i Vesterheimen"

Da "Jul i Vesterheimen" blev mig tilsendt for anmeldelse i Hyrden kunde jeg ikke vente til jeg kom hjem fra posthuset før jeg maatte ta dette velkendte julehefte i nærfere øiesyn. At det var vakkert og interessant visste jeg jo paa forhaand. Noget andet kunde ikke tænkes, med "Herman E. Jørgensen, Redaktør," paa titelbladet. Men at det var saa

vakkert og saa fengslende kunde jeg alikevel ikke ha drømt om.

Selve det farvelagte omslag er fyldt av julens høitidsstemning, med kjørende og gaaende folk paa vei til en festlig oplyst bygdekirke.

"Den Hellige Familie," det første av to overmaate vakre kunstbiler, er erlig verd hvad hele boken koster. Det andet, "Julens Morgenstjerne," er likesaa vakkert, og vil især paa-skjønnes av naturelskere. Selvfølgelig er der en rikdom av andre ypperlige billeder, mange av dem fra Norge som det vil vere serlig gildt omend ganske vemodig at betrakte nu.

Hvad det literære indhold angaar, vilde det føre for vidt at gaa i detaljer. Det staar sikkert paa hoide med det bedste av alt det gode som "Jul i Vesterheimen" i de sidste tretti aar har bragt sine lesere.

Den velkjendte pastor S. O. Sigmond har en glimrende reiseskildring hvori han paa en fortreffelig maate beskriver sin tur til østersjølandene, Estland, Lettland, og Litauen for to aar siden. Anekdoter, historie, humor, og patos er blit flettet sammen paa en mesterlig maate.

I "Jul paa Sydhavet," av Bernhard Gabrielsen, faar vi en sympatisk skildring av sjømandens strabadser ute paa det stormfulde hav, hvor hjemlængsel og ulykke snart kan legge en klam haard over julegleden.

Simon Johnson, i "Paul Olson sitt land," bringer noe av en psykologisk karakteranalyse: en fin og forstaaelsesfuld tegning av samvittighetsnag som følge av gammel ugreie mellem naboer. Et halvraattent trestykke begynder en hemmelig mægling som tilslut fører til aabenbar forsoning naar alle vedkommende blir sittende i same stol under julegudstjenesten.

"Kem sin son er du?," av Erik Heltle, er en morsom fortelling om en hukommelsessterk bedstemor paa besøk ved St. Olaf College hvor hun vinder alle med storm, og hvor hun endog faar anledning til at tale over radioen.

"Julebakkels i palmelund" — en deilig skildring av hvordan kjerlighet og hjelpsomhet bøter paa baade fattigdom og savn, og slipper jul og glede ind i ellers fortrykte hjem.

Der er enda meget mere som vil leses med andagt og underholdning ikke bare i julen men lenge efterpaa: "Livsveidier," av Theodore Huggen-vik; "Og julen kom," av Grace Jewel Jensen; "Kvinnen fra Norge," av Frida Bue Homnes; "Gamle Randi," av Johan Selnes, og "Hun Seiret," av Helga Malm. Ogsaa flere digt: "Nu Kimes Der," av Johannes Høifjeld; "Livets gaade" og "Den Første Jul," av G. Smedal; "De røde roser og den hvite lilje," av Andreas Bersagel; "Amerika—Vaart Land," av M. O. Wee, og "Jul i Mor Gunhils stue," av Maija Eifoss.

En deiligere julegave end "Jul i Vesterheimen" kan neppe opdrives for den beskjedne pris av en dollar. Boken bestilles fra Augsburg Publishing House.

—C.S.L.

"Folkekalender" — 1941

Folkekalender, utgit av vor kirke, og redigert av pastor Herman E. Jørgensen, Lutheranerens mesterlige redaktør, kommer igjen som en velset gjest, og fortjener en enda større lesekrets end før. Den nye utgave indeholder et ypperlig utvalg av hilsener, minder, og skildringer, saa velskrevne og saa fengslende at det er en lyst at lese dem.

Boken indeholder som vanlig aarets kalender, prestelisten, og andre skematiske opplysninger om den norske Lutherske Kirkes virke. Det er dog, som allerede antydte, de fjorten fortreffelige smaastykker som bringer med sig et pust ifra livet slik som det ytrer sig baade hjemme og ute. Personer og begivenheter manes frem paa en saa livagtig maate at leseren selv uvilkaarlig maa slaa følge, og faar som en interessert iagttager og tilskuer først en nyaarshilsen fra distriktsformand David Stoeve, efterfulgt av "Ei helsing fraa Noregs Kyrkja," skrevet før krigens stormveir brøt løs i Norge. Pastor B. E. Bergesen forteller om "Kirken i skogen." "Min Barndoms kirke," er et pent digt av pastor Karl Strømme. "Minner om far" bringer billeder

O. A. VOLDENG

Photographer

Portraits and Amateur
Finishing

PRINCE ALBERT,

SASK.

og skildringer av tre velkjendte sjølesorgere. Saa blir vi tat med paa en snartur til misjonsmarken i åululand. Derpaa tilbake igjen for at avlegge et besøk paa redningshjemmet i Fargo, N. Dak. "Mannen fra Æro" gjør os bedre bekjendt med pionerpresten C. L. Clausen. Hospitalsmisjonen i New York og i Minneapolis kommer tilorde i "Mer end Seier" og "Jeg var syk, og I saa til mig." En misjonær forteller om "Jul i Santalistan." Saa faar vi nogen "Glimt fra Seattle sjømandsmisjon." Bokens sidste fortelling er kanske den mest nevneværdige av alle; en gripende skildring av "Sidste gudstjeneste i Hango kirke," beliggende i det landomraade som Rusland tiltrods for finnernes heltemodige kamp tiltvang sig.

Prisen er som før bare tyve cents. Kjøp flere eksemplarer til bruk som julegaver! Boken bestilles fra Augsburg Publishing House, 425 South Fourth Street, Minneapolis, Minnesota. Muligens bibelskolen ved Outlook vil sikre sig et lite oplag.

—C. S. L.

Ten Studies in Personal Evangelism

by Rev. Odd Gornitzka, published by the Faith in Action Movement, N. L. C. A. 71 pages, 35c.

The author has deep insight into the Word and great knowledge of God's ways in the hearts of men. The book is like the author, unassuming but good. He knows there is no general technique in personal evangelism, for each individual requires his own technique. Some one has likened the Epistle of James to a number of pearls on a string. There are many pearls in Gornitzka's book; and the stringing has been well done. I have read the book with interest, profit, and with a bad conscience.

The author emphasizes the value of a good knowledge of the Word, of Christian testimony, and of confession of sin. Sin creates perplexities. We often spend too much time trying to solve problems. When sin is confessed the difficulties begin to evaporate. I have often wondered why absolutism is usually not mentioned in books on personal evangelism. Confession and absolutism is the old Christian way of dealing with sinners. It emphasizes the fact that one can approach God only as a sinner, not as an interesting problem or case. It is the most effective way. I have found it so. Have we forgotten that the Lord has given His Church, not only authority to tell people how forgiveness may be obtained, but the power actually to forgive sins on God's behalf. This power is not limited to the clergy.

—Iver Iversen.

HYRDEN ORDER BLANK

(Clip out and mail to Mr. Josef B. Haave, Luther Seminary, Saskatoon, Sask.)

Date

Dear Mr. Haave:-

Enclosed please find \$..... in payment of my own (new, old) subscription for years.

(Name)

(Address)

The above stated amount also covers a gift subscription for years to:

M

(Name)

(Address)

P. S.—We shall be pleased to send, at no extra cost to you, a neat greeting card to the beneficiary of your gift subscription, stating who is responsible for the present. If you wish us to do so, check here

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

The SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, Second Nr. in November, 1940

Asker Ladies' Aid and Missionary Federation Meets in Ponoka

The Asker Ladies' Aid and Missionary Federation members met at the home of Mr. and Mrs. Harold Fjeldheim, of Ponoka, for their October meeting. At 2.30 p.m., a short business session was carried out, including committee reports, etc. This completed, a devotional period was enjoyed. Mrs. Arnold Hovland, of Camrose, district president of the Women's Missionary Federation, gave a report on the various committees' work during past six months. Rev. Kandal led the devotions with scripture reading and short service. A number of Thanksgiving hymns, also other favorites, were sung. Mrs. C. C. Reed accompanying at the piano. We were also favored with a solo by Mrs. Reed. At 5.30, the hostess served a delicious supper. Mrs. Fjeldheim is a delightful hostess, and a very pleasant social hour was enjoyed after the program. The committee also packed a consignment of over two hundred lbs. of knit woollen material and raw wool to the mills during the afternoon.

Confirmation Exercises

On Sunday, October 20, Confirmation exercises were held at Asker Church.

The class comprised of six boys and six girls were Herbert Ravensborg, Jerome Kraft, Donald Paulsen, Frank Paulsen, Ernest Kraft, Everett Vold, Florence Westberg, Gwen Wettre, Ruth Ravensborg, Lila Fjeldheim, Olive Vold and May Kraft. Rev. Kandal led the class up the aisle to their respective places near the chancel. Mrs. Kandal president at the organ during the procession, also for the congregational hymnals.

Following the morning service the ladies served dinner at the hall. Rev. and Mrs. Kandal and Confirmation Class were seated at the head table. The tables were lovely laid with white cloths, silver and glass, and decorated with bouquets of petunia and stocks.

After dinner, communion services were held at the church. The services opened with a duet by Mrs. Fred Fjeldheim and Miss Helen Fjeldheim. The quartette rendered—"If I have Wounded Any Soul Today." The communion service was then conducted with a large number from the congregation participating as well as the Confirmation Class. The quartette again rendered beautifully—"Have Thine Own Way." Mrs. Fjeldheim and Miss Helen also sang a duet. This ended a very full and complete day for all, the more especially for the young who on this day made their personal pledge to serve from now on through life.

—Mrs. John E. Krefting.

From Vang Congregation, Millet, Alta.

On September 1st, several families from the Vang congregation attended the Bethany Home Day services at the Bawlf church. Between the sessions anyone interested had the opportunity to visit the inmates at the Home. Let us remember the Bethany Home with gifts for Christmas!

Confirmation and Reunion

Confirmation and Communion services were held at the Vang church on October 6th. Fifteen young boys and girls were confirmed: Gladys and Margaret Asplin, Mildred Foss, Ardist Johnsen, Isabel Jevne, Myra Nelsen, Margaret Jevne, Eriel and Earl Skjel, Evelyn and Daniel Sehlin, Erland Johnsen, Einar Fostvedt, Patrick Jevne, and Arnold Kjolien. At the close of the forenoon session as offering was lifted for the budget.

In the church parlors, two long tables were prepared for a special

reunion dinner. Of the seventeen classes confirmed since the congregation was organized forty-one years ago, every class was represented by the sixty-two guests seated at the confirmand table. It was very nice, indeed, to have with us four of the eight members of the first class, confirmed in the year 1900. A brief testimony was given by all the classes. Myra Nelsen, on behalf on the class just confirmed, gave a hearty thanks to Rev. Kandal for the instruction received.

Lunch was also served to the large crowd gathered for this occasion.

In the afternoon, the new confirmands and many others with them partook of Holy Communion. The Vang chorus rendered numbers at both services, and thus added much to the festive day long to be remembered by all present.

—B. K.

Moose Jaw Circuit Convention

The Fall Convention of the Moose Jaw Circuit was held in the Community hall in Lake Alma, Sask., the meeting-place of the Saron Congregation, T. J. Langley, pastor, Oct. 11—13, 1940. Pastor V. A. Jensen of Moose Jaw conducted the opening service at 11 o'clock a.m. on Friday, Oct. 11. The text for his sermon was Matt. 10:34b, "I came not to send peace, but a sword." At the beginning of the afternoon session, Pastor A. K. Haugen of Torquay introduced the Convention text, Eph. 4:1-6, taking as his theme the words from the first verse: "The Calling wherewith ye were Called." The discussion was continued by pastors and laymen throughout the afternoon and evening sessions.

The Saturday forenoon session was opened with a brief prayer session led by Pastor Johnson. The Circuit business meeting followed. All officers were re-elected: Pres. — Pastor H. F. Johnson; V.-Pres.—Pastor T. J. Langley; Sec. — Pastor M. E. Lee; Treas. — Pastor A. K. Haugen; Fin. Sec. — Mr. H. L. Egland; Stewardship Committee — Peter Gustafson, Helmer Nelson, Albert Herrom, Ole Knutsvik, and Arnold Pederson.

It was decided that the Circuit conduct a four-week Bible course during January, 1941. An invitation from Bethany Congregation of Macoun to hold this Bible Course in Macoun was accepted with thanks. The pastors of the circuit were authorized to appoint one member from each parish on a committee to investigate sites for the summer Bible Camp and report to the Spring Convention.

The Saturday afternoon session was devoted to the Centennial Appeal and Faith in Action. A Centennial address was given by Pastor Lee based on Isaiah 51:1-3, "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." Pastor Haugen gave a "Faith in Action" address based on James 2:14-26. Short talks on the subject "What can we do" were given by Mrs. H. L. Egland, president of the Circuit W.M.F. and Edith Vinge, president of the Circuit L.D.R.

The Circuit W.M.F. with Mrs. H. L. Egland presiding gave a program Saturday evening. The program consisted of a trio "He Called Me" by Anna, Clara, and Evelyn Hansen, accompanied by Herborg Roen; a paper "If ye Continue" based on John 8:31 by Mrs. Laura Brown; a solo "I look not back" by Ada Nelson; a reading "Box-work" and a talk on Bethany Sunset Home in Bawlf by Mrs. Egland; a solo "Glorious Calvary" by Edwin Torgunrud; and a duet "Follow Me" by Mrs. Helmer Nelson and Edwin Torgunrud.

The Sunday morning communion service was conducted by Pastor Langley assisted by Pastor Haugen. Pastor Johnson preached the sermon of the text for the day, Luke 18:1-8, "Persevering Prayer."

Pastor Langley preached a Mission

sermon on Mark 12:41-44, "The Widow's Great Offering," at the closing session of the convention on Sunday afternoon. Mrs. Carl Skonaid sang "Kun et Skridt." Edwin Torgunrud of Midale gave a very fine address on Christian Education based on II Tim. 3:14-17 "Abide thou in the things which thou hast learned." He pleaded with parents to live with their children in their simple, trustful life with God. Mr. Steinar Knutson sang "Indtil Idag." As Pastor Haugen pronounced the closing benediction, all felt that much blessing had come to them through the convention.

—Milo E. Lee.

Thirtieth Anniversary

Sharon Congregation, Irma, Alta., the Rev. Mr. J. B. Stolee's charge, celebrated its thirtieth anniversary November 10. The congregation was organized by Rev. A. T. Hjortaa, then pastor at Ryley. To the great disappointment of the congregation Pastor Hjortaa was prevented by illness from attending. Rev. I. J. Saugen and president Iversen celebrated with the congregation.

The most remarkable event during the three days was the confirmand reunion. Representatives from nearly all classes back to 1905 spoke. Their words mostly took the form of testimonies, testimonies revealing the decisive part the Christian faith had played in their lives. It was heartening to listen to the great unanimity about the value of confirmation instruction. Nothing pays as big dividend in the work of the Church as a thorough confirmation instruction. After all our work is not in vain, "they that sow in tears shall reap in joy."

—I. I.

Edmonton Circuit Meeting

The Edmonton circuit held its fall meeting Oct. 25—27 in Central Lutheran Church in Edmonton, Rev. C. S. Lystig pastor. The program was planned so as to give due recognition to the fact that our congregation in Edmonton was at the same time celebrating its 30th. anniversary. The theme chosen for the convention was: "The Glory of God's House," the text being the 84th. Psalm. Rev. C. S. Lystig, Rev. J. B. Stolee and Dr. I. Iversen spoke on this text. Saturday morning there was communion service when Rev. A. M. Vinge gave the confessional address and Rev. Lystig served as liturgist. Saturday evening the W.M.F. and L.D.R. gave a joint Reformation program. Sunday forenoon was the congregation's anniversary service when Dr. Iversen preached. Written greetings from former pastors were also read. Sunday afternoon was the "Faith in Action" program when Rev. Vinge spoke on the Centennial and Rev. Stolee on Faith in Action. Brief messages were also brought by Miss Irene Rude for L.D.R.; Mrs. Geo. Hendrickson for W.M.F.; and Mr. G. Loken for Luther League. Besides the above mentioned speakers who were assigned parts on the program we want to also mention other special features of the convention. Those who were present on Saturday afternoon will not soon forget the special treat when Rev. N. Bentsen of the Danish Lutheran Church brought his greetings. The special singing at the various sessions was much appreciated. The senior choir, conducted by Mr. E. Marken, and the junior choir, conducted by Miss I. Lingjerde; the Hanson Sisters, Miss G. Forsland, Miss G. Grue, Miss B. Gottlieb, Mrs. T. Ronneseth, Mrs. P. Olson, Mrs. R. Shaw and Mr. E. Schonning took part in special singing.

The following circuit officers were elected: Pres. Rev. C. S. Lystig; V.-Pres. Rev. A. M. Vinge; Secretary Rev. J. B. Stolee; Treas. Mr. L. Petersen; Finance Secretary Mr. O. Likness; Auditor Rev. Vinge.

The circuit recommended that the new pension plan be adopted by the congregation in the circuit. It was also decided that the circuit should conduct a 2 day Sunday School Teachers Institute during the month of January.

—J. B. Stolee.

From Simmie, Sask.

The Bethesda Luther League sponsored a Thanksgiving program on Sunday evening, October 13th. The program was well attended and the collection will be added to the Thank Offering of our church.

A Number of our young people were privileged to attend the Y. P. L. L. Convention and circuit meeting at Bethany Lutheran church, Hazlet, October 17 to 20. We enjoyed the banquet prepared for us Friday evening, where we renewed the acquaintances of many friends whom ye had not seen for nearly a year. A mixed choir of fifty voices was directed by George Gilbertson, Frontier. Five young men from the Seminary were present and contributed to the speaking, also presented a program, "Grace Alone," on Saturday evening. It was wonderful to be in the company of Christian young people during those three days. May we bring to our home leagues the challenge to carry on the good work our Master has begun.

The meeting of our Inner Mission was held at Bethesda Lutheran Church, Simmie, October 25—27. We were pleased to welcome several visitors, and enjoyed the services of the guest speakers and our local pastor very much. The business meeting was held on Saturday afternoon. May God bless our Church!

—I. K. O.

From Prince Albert, Sask.

The L. D. R. of Prince Albert held a social on the evening of October 18th. A missionary play entitled "Two Masters" was the main feature on the program, together with several musical numbers. The proceeds of the evening were placed in the building fund of the local congregation.

The Spruce Home Luther League sponsored a basket social on October 25th, with a good crowd in attendance. Part of the proceeds were donated to the Red Cross.

—Clara Haugen.

News from Enchant, Alta.

Several of our young people are attending Camrose Lutheran College this year. Loyd Urdal, Armada; Alma Ellefson, Harold Sivertson, Trygve Skretting, Enchant; Marie Nelson, Eleanor Nelson, Granum; Reidar Olson, Calgary.

* * *

Merliene Howg, Pearl Sivertson, and Grete Skretting are attending the Bible School at Camrose. We hope more of our young people from Enchant will be there soon.

—Adolph Odland.

The Bible Institute

Good reports come to us from the Bible Institute at Outlook. The attendance is fine. Blessings have been in evidence from day to day.

Thank God for our Bible Institutes! Friends, let us not forget them. First may we all be in prayer for them. And then give them the support needed to carry on; both in encouraging students to attend, and in sending contributions. As God prospers His people He also charges them with the responsibility of sharing the blessings. May He continue to have His way.

Greetings in His Name,

—G. J. Ostrem.

A river becomes crooked by following the line of least resistance. So does a man.

WOMEN'S MISSIONARY FEDERATION

Mrs. George Hendrickson, Editor — Tofield, Alta.

Report from W.M.F. of
Saskatoon Circuit

The W.M.F. of Saskatoon Circuit held their fall meeting at Sask. River Church on Oct. 19th.

After devotion a short business session was held. Two vacancies had occurred in the departments. Mrs. J. T. Dahl, our Christian Nurture secretary, will soon leave our circuit to take up work in Prince Albert. Mrs. G. O. Evenson of Outlook was elected to fill this vacancy. Mrs. O. L. Torvik of Macrorie was elected Librarian to succeed Mrs. E. Peterson of Outlook.

The president spoke in behalf of Bethania Old People's Home, and urged that every Ladies' Aid make an effort to make some contribution towards the building fund. She also urged all aids to remember our Bible Institute at Outlook.

A timely question was raised and discussed: "What are the conditions in the training camps to which our boys must soon go for training?"

A motion was made, seconded and carried that we, the women of the W.M.F. of Saskatoon Circuit, send in a protest against present conditions in the training camps.

A committee of two—Mrs. S. D. Brun, and Mrs. I. Iverson were elected to send in this protest.

The business meeting adjourned, and we joined the men in their afternoon session.

The evening program consisted of talks and musical numbers, both vocal and instrumental. The theme followed was: "Faith as exemplified in women of the Bible." Inspiring talks on this theme were given by Miss Gladys Gurholt of Outlook Bible Institute, and Mrs. G. O. Evenson, and Mrs. I. Iverson.

An offering of \$9.75 was received.

The program closed with the Federation song rendered by a group of women, and the benediction by Rev. B. O. Lokensgard.

Mrs. H. Dalen, sec'y.

Report from the W.M.F. of the
Moose Jaw Circuit

The W. M. F. of the Moose Jaw Circuit held its meeting at Lake Alma, Rev. Langley's charge, October 12, 1940. The afternoon session was opened with devotion led by Mrs. L. Egland. Twenty-three delegates were present. Minutes from former meeting were read and adopted. A report was presented by the librarian, Mrs. H. Johnson. All books had been brought to the meeting, and it was decided to lend them out in Rev. Johnson's charge for a period of two months; then send them on to Moose Jaw.

The Mission Box secretary gave the following report:

Mossbank: 7 boxes returned with \$3.35. Congress: 10 boxes, no report received. Viceroy: 10 boxes, no report received. Scout Lake: 10 boxes returned with \$3.00. Ardill: 4 boxes, no report received. Greenbay: 5 boxes, no report received. Moose Jaw: 10 boxes, no report received.

The following officers were elected: Pres., Mrs. L. Egland, Midale; Vice-pres., Mrs. Ness, Moose Jaw; Sec'y-treas., Mrs. Laura Brown, Oungre; Mission Box sec'y, Mrs. A. Thofson, Mossbank; Cradle Roll, Mrs. Art Shelstad, Torquay; Thank Offering Sec'y, Mrs. M. E. Lee, Macoun; In Memoriam Sec'y, Mrs. A. K. Haugen, Torquay.

The evening session was opened with devotion led by Rev. Johnson. A musical number preceded Miss Hanson's paper, "If ye continue." Then a solo sung by Miss Ada Nilsen, followed by an article on Box Work read by Mrs. Egland. Another song, by Edwin Torgrenrud. A collection of \$9.15 was received, \$4.60 of which was sent to the district. Some literature was left for distribution. A duet sung by Mrs. Nilsen and Mr. Torgrenrud preceded the Benediction pronounced by Rev. Lee. The meeting was closed by the singing of the hymn, "God calling yet, shall I not heed?" —Mrs. L. Egland, pres. —Mrs. Laura Brown.

A Ladies Aid Rally

Have you ever heard of anything like that before? I had not before attending one recently, but I must say, let's have some more of them, not only in Ryley, Alberta, but throughout our province, and in Saskatchewan as well.

We often think, we women, that it is quite a job to entertain the Ladies Aid. First of all there's the house to put in order, — which isn't so difficult if it would only "stay put." But then there's the serving to plan and to prepare, and most of us would consider it rather out of the question to tackle more than one Aid at the same time in one house. So what would you say to being host to six Aids at one time! That record-breaking endeavor was not only undertaken but also successfully accomplished by Rev. and Mrs. A. M. Vinge on Reformation Day, October 31. All the Aids in their parish had been invited to a joint meeting at the parsonage in Ryley. Only four succeeded in arriving, however, due to almost impassable roads. (In fact, the pastor himself, returning from Camrose after a period of teaching at the Bible Institute there, spent no less than four hours on a freight train which carried him the distance of 25 miles or so. By car he would not have made it at all.) But notwithstanding the mud and all the grievances usually going with it, the rally became a highly successful affair which everyone present hoped would be repeated in the future.

Each Aid contributed two numbers to the program, and did it admirably. Rev. Vinge led in devotion. Ladies taking part in the program were: Mrs. Ritlard, Holden a reading; Mrs. Olsen, Amisk Creek, piano solo; the Armstrong sisters, Holden, a duet; Mrs. P. Lerbekmo, Bardo, talk on the Reformation; Mrs. Lagerquist (aged missionary) and her daughter, Mrs. Ireland, Ryley, a duet; Mrs. Erickson, Amisk Creek, a reading, and a Ladies Quartette from Bardo.

After the program the ladies had an opportunity to become acquainted with each other. Then a delicious lunch was enjoyed by all.

But the outstanding memory of the afternoon, besides the novelty of the Rally, was the happy Christian fellowship enjoyed together with our pastor and his wife in their own home. —M. H.

From the Cradle Roll Secretary

How many new Cradle Rolls have been started throughout our district? We still have a long way to go to reach our goal: "Every Lutheran child a member of the Missionary Cradle Roll."

The enrolment scroll may be had free by writing to the W. M. F. office in Minneapolis. However, a real attractive enrolment chart may be made by yourself at very small cost. Take a large picture of Mary and the Christ Child, or Jesus Blessing the Children (these pictures are found in Juli Vesterheimen, Scripture text calendars, or other magazines), and mount it on light weight cardboard. Small calling cards may be used for the names of enrolled babies, fastening these cards below the picture with pink and blue ribbon. On the reverse side of the card the child's picture may be pasted, if desired.

If your congregation does not already have a Cradle Roll, will not you who read this help to get one started? Remember, the money helps to bring the Gospel to Alaska!

—Mrs. Amurd Tveit,
District Cradle Roll Secretary.

Hovmod.

En skreddermester i Tysskland kom engang til sin prest og erklærte at han kunde ikke mere si den brukelige syndsbejdelse, fordi den begyrdte med ordene: — Jeg arme, syndige menneske. — Det behøver De heller ikke, sa presten, — si De ganske likefrem: — Jeg hovmodige skredder!

YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

If — Then

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15: 7).

We heard last time the solemn warning of Jesus concerning those who do not abide in Him. In this verse we read a wonderful promise to those who abide in Him: "ask what ye will, and it shall be done unto you."

But it is a promise prefaced by two "i f's". The first is, "if ye abide in Me." Who are abiding in Christ? Those who by daily repentance and humble trust claim God's forgiving grace in Christ. Perhaps we could put it this way, that those are abiding in Christ who never cease marveling at the fact that God has had mercy on sinners such as they are.

There is another "if" to this promise: "If My words abide in you." The psalmist speaks of laying up God's Word in one's heart. Paul admonishes to let the word of Christ dwell in us richly. Christ's words abide in us when we know them well, and we act obediently according to them.

Then it is that anything we ask will be done. When Christ's words really abide in us, then we will ask according to His will. Then it will glorify Him to grant our requests.

"Ye ask, and receive not, because ye ask amiss." Why do you ask amiss? Learn from the words of our text how to pray aright.

Y.P.L.L. Rally at Congress, Sask.

September 29 was Y.P.L.L. Rally Day at the Lutheran Church, Congress, Sask. Five leagues participated in the service: one junior, and four senior, all leagues belonging to Rev. Johnson's charge.

In the morning regular divine service was conducted by the pastor, Rev. H. F. Johnson, Assiniboia. The local leaguers served lunch at noon. The afternoon program, which began at 2 P.M., centered about the theme, "Problems that Perplex."

The first topic was "Once Baptized — Can I Fall Away From God?" (Heb. 2: 3) given by Elizabeth Hanson, a Junior leaguer from Mossbank. The second topic was "If We Fall Away From God, How Can We Get Back?" (Luke 15, 17-32) given by Thelmer Askeland, president of the Grand Valley League. The third topic was "With God, Can We Be Kept?" (Phil. 4: 13) given by Harold Mytreen, president of the Congress League.

Further discussions and readings were given in connection with the topics. Musical numbers consisting of chorus and choir songs, male quartets and duets were supplied by Viceroy and St. Victor leagues. After the program 200 tracts were distributed by the local leaguers.

May the Word of God which was sown take root and bear fruit in the hearts of all the young people who attended. May they spread the Word to others.

—Corresponding Sec'y.

Some time ago our District Junior-Intermediate Y.P.L.L. Secretary sent a questionnaire to pastors and Luther League leaders in our district. On the basis of the replies received he has compiled an interesting article on the question of holding our confirmants for Christ. (It is planned that in the next issue the same question will be discussed on the basis of reports given in one of the classes at S.L.B.I.) The report follows:

Holding our Confirmants for Christ

The confirmation class love their pastor. He has so faithfully witnessed to them of the way of salvation. Together with their pastor they have had Christian fellowship—especially that whole week they spent with him and his wife at the lake out at the Bible Camp site before the Camp started.

Now there is a lump in the throat of each of the confirmants as the pastor with genuine emotion wishes them God's blessing as they are about to

take their places in the church for the confirmation service...

Yes, they want to be true to Christ their Savior. By God's grace they will continue faithful to the end. The confirmants are happy because they know the true meaning of joy — joy — Jesus and You with nothing between...

The pastor can't sleep tonight. During the day he had obtained further facts about those three confirmants that had gradually been drifting away these past two years... He twists and turns in his bed. Again his heart turns to God in prayer: "O God bring back those wandering sheep. O Holy Spirit use the Word laid up to convict them of sin. Show them the emptiness and vanity of worldly things..."

Why should so many of them be lost? Tomorrow he would run down and talk it over with his brother in the work in the neighboring town...

Some Conclusions arrived at by
Pastor... and Pastor...

As pastors we hate to think of the many that are lost. But we must face reality with the armor of God. Average of 7 percentages given by 7 different pastors state that 24% are lost, the majority being boys. Average of 11 different pastors state that 72% of confirmants are kept in Luther League work.

EXTERNAL Factors contributing to leakage of confirmants:

1. Leaving the young to shift for themselves after confirmation.
2. Non-Christian parents in non-Christian homes.
3. Failure of church to do follow-up work after confirmation that suits intellectual, emotional, and social level of this age group.
4. Worldly amusements and organizations coupled with a community spirit that is of the world.
5. Weak Sunday Schools.
6. Lack of consecrated leaders among youth.
7. Lack of spiritual life among older folks; thus a failure on the part of the congregation to feel responsibility for the "lambs."
8. Stress of "good time" among youth in a worldly way.
9. Pastors in Canada usually have too large parishes.
10. Long faced attitude on the part of many, giving youth the idea that Christianity is slavery.
11. Competition of scout organizations etc. centering around school life at high school (Cf. factor 4 above).
12. Inadequate instruction of confirmants.
13. Lack of personal evangelism among Christians.
14. Long distances from church.
15. Continued use of foreign language at services.
16. Type of manufactured material handed to youth.

Some additional comments gathered from others in answer to same question, "Why are Confirmants Lost?"

1. We are expecting too much of organizations, methods and plans. Let us remember that the Holy Spirit works through the Word and Sacraments, and here solely because Christ was crucified for the INDIVIDUAL. (A pastor).
2. Have Bible Study and Prayer Meetings instead of skits and dramatizations amongst Leaguers. Let God do the rest. (A circuit Y.P.L.L. president).
3. In some cases the gospel is not clearly enough spoken for the young people to understand. They do not know just why Jesus died for them. (A circuit Y.P.L.L. president).
4. My pastor didn't make confirmation class an individual challenge. We just had to memorize questions. The pastor didn't seem interested in making the message of the Bible live for us and in us. He was so formal that it hurt. (A confirmant a Christian today.)
5. Many leagues are trying to present popular and entertaining programs instead of a gospel challenge to live Christ now. (A Luther Leaguer.)